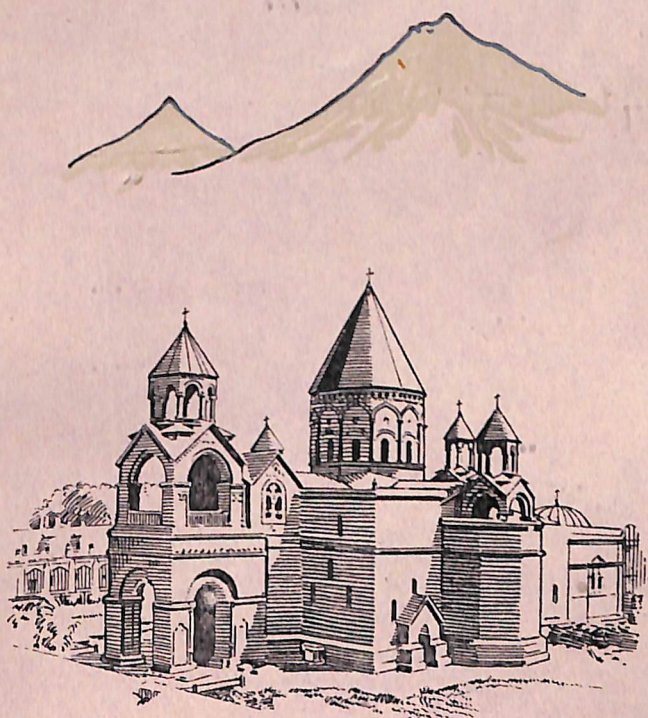


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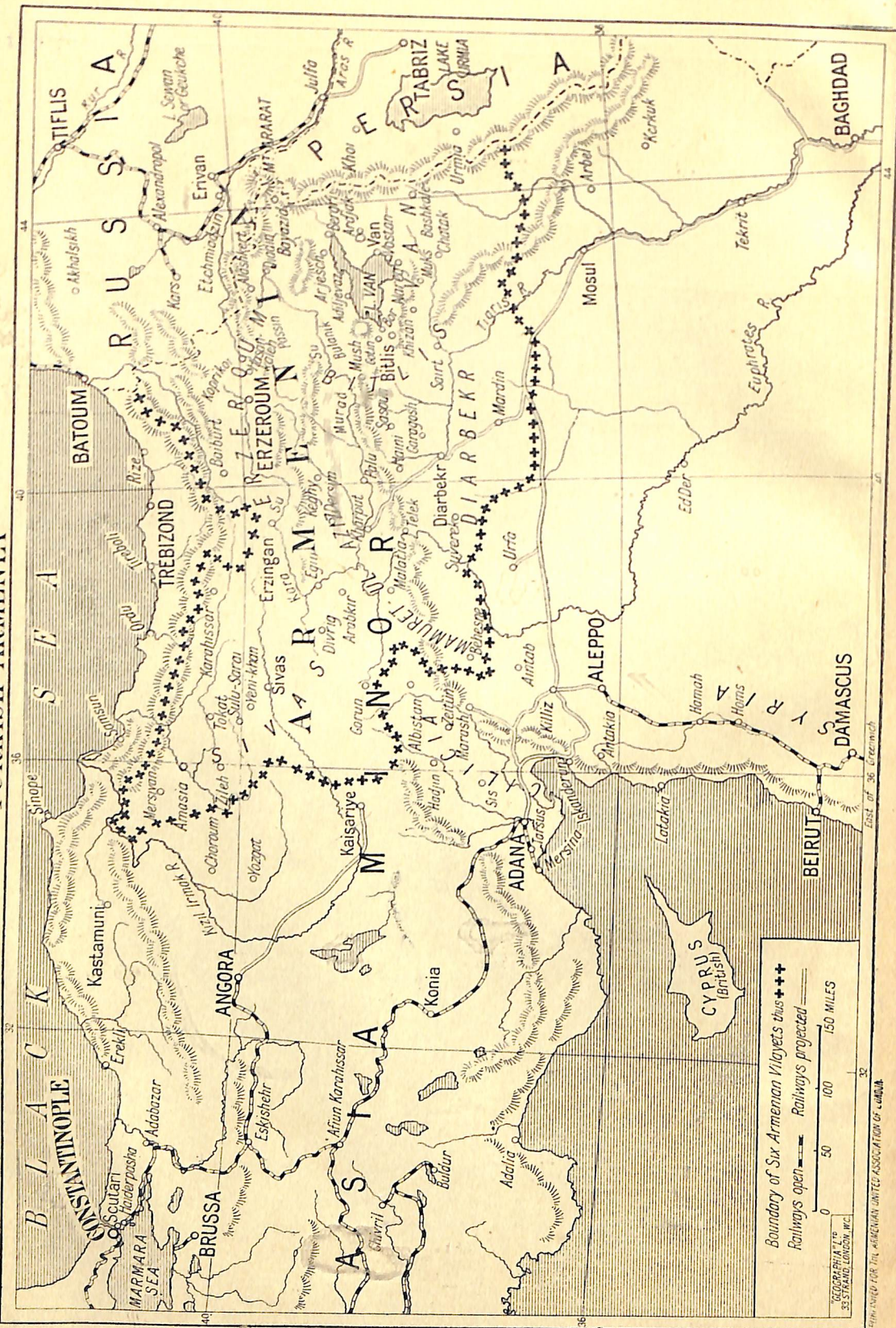
A SEARCHLIGHT ON ARMENIA.

Vol. II. No. 20. London : FEB., 1915. Price 6d.

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against those attempting to retreat. The first attack was made on February 2nd, and by 3 o'clock in the afternoon of the 3rd, the enemy were in full retreat, having had a sufficient taste of the preparations for their welcome by infantry, artillery, and ships of war. To make their return easier, they relieved themselves of much war material and baggage; over 650 prisoners of war were marched through Cairo; and over 500 are known to have been killed. Traffic on the Canal never ceased, and "business as usual" continues to be the motto of the Canal administration.

That wily and experienced old Abdul Hamid, from his safe seclusion, has been advising the Turks to make peace with the Allies, and to admit their ships through the Dardanelles. This would at once mean the doom of the Committee of Union and Progress and the downfall of Enver Pasha—and has not old Abdul himself often enough been subservient at the right moment, and have not the Powers then given him a free hand to do as he pleased? No, Abdul, it is all too late now! The Entente Powers know what they are about, and they will, of their own free will, creep through the Dardanelles step by step. Indeed, this formidable task of forcing the straits has already begun with the firm determination to carry it through to its logical conclusion. A powerful squadron of British and French battleships, among the former being the newest monster with the heaviest guns yet constructed, the Queen Elizabeth, has already battered the fortifications commanding the entrance, and with the aid of mine-sweepers, the fleet is gradually creeping up the Straits and is not far from the Narrows leading into the Sea of Marmara. Constantinople is, we hear, in a state of panic, as it well might be, and it is with a sense of eager anticipation that we look forward to future Admiralty reports. The consequences of complete success in this direction would be incalculable—the Germans would be taken on the flank, the fate of Turkey would be finally sealed, the Western Allies would join hands with Russia, whose free outlet into the Mediterranean would be secured, the products from the Black Sea ports, such as cereals and petroleum would be at the disposal of the Allies, while the prestige gained would be immense in the eyes of the world. It is a gigantic task that is being undertaken, and the results accruing to the Triple Entente would be proportionately gigantic. We await patiently further news.

The utterances in the Russian Duma on the war by responsible statesmen have been as weighty as those delivered by the leading men in England and France. The words pronounced by M. Sazonoff on February 9th are worthy of careful study, and are reflected through

the enthusiasm which prevailed at the sittings of that august body. Space will permit us to give here those parts of his speech which refer only to Armenia, both Turkish and Persian:—

"The Russian Government disinterestedly endeavoured to alleviate the lot of the Armenians, and the Russo-Turkish agreement of January 26, 1914, is a historical document in which Turkey recognises the privileged position of Russia in the Armenian question. When the war ends this exclusive position of Russia will be employed by the Imperial Government in a direction favourable to the Armenian population. Having drawn the sword in the defence of Serbia, Russia is acting under the influence of her sentiments towards a sister nation whose grandeur of soul in the present war has closely riveted the two countries."

Referring to Russo-Persian relations, M. Sazonoff said:—

"Before the war with Turkey, we succeeded in putting an end to the secular Turco-Persian quarrel by means of the delimitation of the Persian Gulf and Mount Ararat region, thanks to which we preserved for Persia a disputed territory with an area of almost 20,000 square versts, part of which the Turks had invaded. Since the war the Persian Government has declared its neutrality, but this has not prevented Germany, Austria, and Turkey from carrying on a propaganda with the object of gaining Persian sympathies. These intrigues have been particularly intense in Azerbaijan, where the Turks succeeded in attracting to their side some of the Kurds in that country. Afterwards Ottoman troops, violating Persian neutrality, crossed the Persian frontier and, supported by Kurdish bands, penetrated the districts where our detachments were in cantonments and transformed Azerbaijan into a part of the Russo-Turkish theatre of war.

"I must say in passing that the presence of our troops in Persia is in no way a violation of neutrality, for they were sent there some years ago with the object of maintaining order in our frontier territory, and preventing its invasion by the Turks, who wished to establish there an advantageous base of action against the Caucasus. The Persian Government, powerless to take effective action against this aggression, protested, but without success. I must state that Anglo-Russian relations in regard to Persian affairs are more than ever based on mutual and sincere confidence and co-operation, which are a guarantee of the pacific settlement of any eventual conflict."

On the Turkish Armenian frontier of Russia, after the severe handling the Turkish forces received, as chronicled in our last issue, there has been no encounter of any importance. There have been skirmishes all along the frontier, and the Turks have been thrown back well within their own territory, except in the region of Olti and

the trans-Chorok country, whence we hope the Turks will soon be driven out. This lull in the operations is due solely to the inclement and wintry weather prevailing, which renders military operations difficult.

General Cherif Pasha, a vigorous opponent of the Young Turks, and formerly Ottoman Minister at Stockholm, who is now resident in Egypt, publishes a weighty attack in a Cairo paper on the reactionary régime at Constantinople, which he declares is controlled by a band of brigands. He asserts that the Turks, outside this murderous clique, are not pro-German, and his remedy for the existing condition of affairs is to annihilate the Committee of Union and Progress. He severely blames the Grand Vizier, Prince Said Halim Pasha, but his strongest invectives are levelled against Talaat Bey, the acting head of the nefarious committee. Once an Anglo-Francophile, Talaat became a hanger-on of the German Embassy, and was one of the chief architects of the war. Now that he sees that the tide is likely to run against Germany, "he is once more proclaiming his sympathies with the Triple Entente. But the truth is that, seeing the situation compromised for him, he is founding in the bosom of the same committee a new party composed of the same elements with the same mentality. The sole object once more is to deceive France and England, whose final success he now foresees." In conclusion, Cherif Pasha warns Europe that Talaat Bey's new policy means in reality only the same methods of lying and hypocrisy. For ourselves, we distrust not only Talaat Bey, but everything Turkish in administrative matters. Armenians have, perhaps, been the greatest sufferers from their policy of mendacity and duplicity, and we refuse to believe that, whatever attitude is adopted by the Triple Entente towards the Turks at the end of the war, they will allow any Turkish control over the Armenian provinces. We trust Russia to see to this, and that there will be nothing short of autonomy in some form.

L'Homme Enchaîné, the powerful organ of M. Clémenceau in Paris, has received from its correspondent in Roustchouk, Bulgaria, the news that 2,000 Armenians left Bulgaria towards the end of January to join the Armenian volunteer contingents fighting against the Turks in the Caucasus. It is also reported by *Le Temps*, the semi-official organ of Paris, that the first contingent of Armenian volunteers from the United States has already reached Tiflis.

A strong Russo-Armenian Committee has been formed in Petrograd with the object of assisting the Armenian refugees who have fled from Turkey and Persia, and have now congregated within the Caucasian territories of the Czar. The Hon. President of the Committee is Count J. I. Tolstoy, the Mayor of Petrograd and ex-Minister of Public Education. The President is Mons. Takantzeff, a member of the State Council. Professors Vassileff, Rostoftseff and Mons. Ghukassian, an Armenian, all members of the State Council of Russia, are members of the Committee, while many other well-known Russians and Armenians form the Executive Committee.

Pro Armenia, a Committee of well-known Italian parliamentarians and public men, has been formed in Rome to co-operate with similar committees in other countries for urging on the Powers to give complete autonomy to Turkish Armenia at the Peace Congress which will assemble at the close of the present war. It is with unmixed delight that we greet the initiative, taken by our Italian friends, to support the legitimate demands of Armenia—a historical aspiration which Italians seem to understand better than any other nation, owing to the fact that as recently as the middle of the nineteenth century they were as much paralysed and distracted as ourselves, though situated under more favourable geographical and ethnological conditions. The Italian *Risorgimento* was brought into being by a small band of self-denying and able Italian patriots, Mazzini, Garibaldi, Cavour, etc., and not without the support of France and the moral sympathy of Great Britain. Now Armenia is, in her main outline, in a far worse predicament than the Italians were in the early part of the nineteenth century. Yet Italy is now a rising and a great nation, while her oppressor, Austria, is fast sinking. May we not hope that Armenia also is now at the threshold of her new era, while Turkey, her oppressor, is doomed to disappear as a power.

We have on previous occasions given instances of Turkish humour as the outcome of the war. The magnitude of the operations which to an ordinary mind is incomprehensible, the novelty attaching to warfare not only by land and sea, but also in the air and under the water, the fabulous wealth that is being expended by the belligerents, all these are, no doubt, apt to dazzle the imaginative brain, more especially in the intoxicated atmosphere of the East. What we, therefore, irreverently call the "Lie factory" at Constantinople is no more than the riot of Oriental imagery—the attempt to evolve what

ought to be instead of looking at things as they are. Here are a few gems culled from Turkish papers, the first referring to *Hadji Guilloun*, better known to us as Kaiser William, the scene being laid in Paris, which is supposed to have fallen :—

“The speech delivered last week by his Islamic Majesty William II from the Throne set up in the ex-Chamber of the French Parliament is a never-to-be-forgotten record of his great exploits. Surrounded by the vanquished, he offered his Imperial hand to be kissed by all the ex-Deputies of the French Chamber, whose hearts were touched by the magnanimity of his Islamic Majesty.”

Then again we hear that

“On December 1 twenty-five German balloons arrived at Adrianople, and conveyed to their destination the First Ottoman Army Corps. We believe that the Osmanlis will inflict a crushing defeat on the Infidels.”

Here is another with a very distinct Oriental touch about it :—

“A wireless telegram from Amsterdam states that the British Government has offered his Islamic Majesty 2,000 asses laden with gold on condition that he will not attack London with his mighty fleet.”

But the Orientalism of the previous cutting is outdone by the following :—

“The harem of his Islamic Majesty William II and the harems of his staff will arrive at Constantinople in the beginning of spring. Ten of the most powerful British Dreadnoughts, captured by the Germans, will escort the Imperial harem.”

If we made any pretence to being a comic journal, we might add indefinitely to the above. We will, however, conclude by drawing attention to an equally grotesque statement from the German *Lokalanzeiger* regarding four Turks who actually crossed the Suez Canal during the recent raid : “It is to be hoped the four gallant Turkish swimmers will now do good reconnaissance work in Egypt.” Alas! the four good swimmers swam for safety's sake—to give themselves up to the British.

The Annual General Meeting of The Armenian United Association of London was held at the Elysée Hall, Bayswater, on Saturday, January 30th. The position and progress of the Association were found to be in every respect satisfactory, while its existence had been more than justified by the power it possessed of undertaking duties of national interest and expediency which had been suddenly thrust

upon it through the declaration of war with Turkey. An account of the proceedings, with the President's report and statement of accounts for the past year, will in due course be printed and published for the information of members. No rules of the Association were altered, and the office-bearers for 1915, constituting the General Council, are the following :—*President*, Lieut.-Colonel G. M. Gregory; *Vice-President and Hon. Treasurer*, Mr. A. P. Hacopian; *Vice-President*, Mr. J. G. Joakim; *Hon. Assistant Treasurer*, Dr. J. A. Calantar; *Hon. Secretary*, Dr. M. K. Gudenian; members, Messrs. M. Balian, H. N. Mosditchian, S. P. Stephens, and D. Arslanian.

It is with deep sorrow that we chronicle the death, on the battlefield in France, of a son of M. Denys Cochin, and the heart of every Armenian will go out to him in his irreparable loss. The President of the Armenian United Association in London at once sent him the following telegram of condolence :—

L'Association des Arméniens de Londres vous prie respectueusement d'agréer l'expression de leur profonde sympathie pour la perte cruelle que vous venez de subir en la personne du Capitaine Jacques Cochin. Le couronnement de la cause sacrée, en luttant pour laquelle il est tombé héroïquement sur le champ de bataille, sera le meilleur monument pour immortaliser sa mémoire.

To the above, the following reply has been received :—

Monsieur le Président,—Je suis profondément touché de la part que vous prenez à ma profonde douleur. Vous avez raison de dire que mon cher fils Jacques a donné sa vie pour une cause sacrée. Veuillez être mon interprète auprès de l'Association Arménienne et l'assurer, plus que jamais, de mon entier dévouement.

Et veuillez croire, Monsieur le Président, l'assurance de mes sentiments très distingués.

DENYS COCHIN.

Why the “Holy War” has Failed.

The January number of *Ararat* did the present writer the honour of quoting, in the article “*Holy War*” and *the Turks*, some remarks on this subject which were made by him in the United States to a representative of the *New York Herald*. The points brought out by those remarks were based on arguments which were necessarily brief, and he ventures now to place before the readers of *Ararat* a fuller consideration of the reasons which were bound to militate against any German and Turkish attempts to produce a “Holy War” among the Moslems of the world.

It has been a failure for two reasons : Firstly, because the Sultan of Turkey has no right whatever to the title of Caliph ; and, secondly, because the Moslem nations of the world would be utterly powerless to carry on a Holy War even had the Sultan been a true Caliph.

The title to the Caliphate of the Turkish Sultans owes its encouragement at the outset to the English friends of Turkey, and it was popularised and proclaimed in the British Press. The Turks thus gradually imbibed a certain amount of confidence in this generalised title which was thrust upon their Sultan, and they have not unnaturally seized the first opportunity of exercising the sacred right of the Caliph by the declaration of a "Holy War" levelled almost exclusively against the power of England, to whose gratuitous advertisement the Sultans owe in a large measure this fictitious title.

Following the declaration of a "Holy War," the Young Turk organ *Tanin*, the Nationalist *Tasfir-i-Efkia*r, and even the anti-Government *Ikdam*, all, simultaneously and with one voice, directed their assaults wholly against England ; and, in most abusive language, they expressed their absolute confidence that the time had come when British rule in India and Egypt would be swept away, and that no Englishman would be left alive in those countries. And as to the population of the British Isles, in the imagination of these newspapers, "they were certainly going to be entirely isolated, and would all be drowned in their miserable islands to the last man." Such a consummation was what the Young and the Old Turks ardently desired should follow on the declaration of their "Holy War."

It seems an irony of fate when one contemplates this feeling of Turkish hatred being levelled against England, or that Turkey should be at war with the British nation, her former prop and champion. For, if the Turks have, in the last few decades, been in possession of an Empire, they have owed it entirely to England's Eastern policy. To say now that the Turks have been misled by German blandishments, as some writers try to explain, is not absolutely the whole truth. Turkey, in her last move, has been but faithful to her inherent and characteristic policy of faithlessness and duplicity, and the trend of present circumstances happened to furnish an excellent opportunity of proving to the world her peculiar sense of gratitude according to her own conceptions of morality.

In the past, the British advocates of Turkey have omitted, perhaps intentionally, to judge her by the light of her ignoble history, stretching over centuries of persecution, destruction and crime. Now, however, the scales have fallen from the eyes of Englishmen, and as their own interests are also somewhat jeopardised, they cannot avoid realising in unmistakable terms the true merits of the Turkish realm, whose deeds, since its appearance in the once comparatively civilised countries of Asia Minor, have been nothing but a calamity to its Christian subjects and a disgrace to humanity. Russia was the first, in fact the only one of the Great Powers, that fathomed long ago the underlying rot of this effete and bloody structure, and has more than once shaken it to its very foundations.

In the face of the gradual destruction of their Empire by the conquering tide of Russia, Turkish politicians, in the second half of the nineteenth century, conceived the bold design of bringing fanatical pressure to bear over the religious feelings of Moslem subjects of the Christian Powers, by attempting to create in them a universal credence as to their Sultan being Caliph, i.e., the successor of Mohammed, and therefore the Commander of the Moslem world. This was a sinister design to compass their ends.

According to the fundamental law of Islam, distinctly expressed by Ibn Kaldun, Islam's greatest doctor, "the Caliph takes the place of the Inspired Legislator, Mohammed, being charged with the maintenance of religion, and, *through that, with the government of the world*" ; and the office is styled the *Caliphate* or *Imamate*. The Caliph is known also as the Imam, for, as the entire congregation imitates, during public worship, the movements of the Imam, so the whole world of Islam is expected to imitate the movements of the Caliph, who is for that reason called sometimes the *Grand Imam*. The entire Moslem world is thus religiously bound to obey the orders and to follow the example of the Caliph ; so that if, for instance, he gives the signal for the massacre of Christians anywhere, he is to be obeyed without hesitation, not merely in the territory whose temporal allegiance he owns, but throughout the Moslem world, for the reason that the essential attributes of the Caliph, as attested by Ibn Kaldun, is the claim *to govern the world*. He claims, in fact, a universal authority in such vigorous and unqualified a sense as has never been dreamt of by the most arrogant and ambitious of conquerors. It follows that if the Sultan of Turkey, as Caliph, were to call, as he has called in the present instance, the masses of the Moslem subjects of the King of England or of the Czar of Russia to rise in rebellion, these same subjects would be bound to obey ; as, according to the unchangeable Law of Islam, the Caliph is supreme in every State where there are Musulmans enough to obey his call with a fair amount of success.

The daring plan, therefore, of the Turkish politicians in attributing the title of Caliph to their Sultan was intended to bring and to keep the whole Mohammedan world under their influence and disposal, so as to act as an undermining weapon in their hands against Christian Powers, and more especially against Great Britain, which counts under her domination the great bulk of the world's Moslems.

In Russia the Turkish design fell somewhat flat. The Russian Press were too well aware of the Islamic spirit to flatter the Sultan of Turkey with the sacred title of Caliph in the hearing of the Moslem subjects of the Czar. Without pausing to explain the reason, it was from England that the assumption of the Caliphate by the Sultan of Turkey was proclaimed and popularised in the hearing of the Moslem world. Eminent public men, and often the greater part of the Press, were in the habit of styling the Sultan as Caliph, and using strong words of warning to the British Government to be cautious in dealing with the Sultan, "who, as Caliph and Commander of the Faithful, is

regarded with reverence by the Moslems of our Indian Empire." It is a merit of the highest value in a ruling nation to treat with respect the religious feelings of its subject races, but it is mischievous to lend countenance to such feelings when they are based on deceit, or even on spurious sentiment or ignorance. In this instance British connivance in false pretensions was bound to foster a most objectionable religious fanaticism, which would mean no less than a revival of the darkest days of the Middle Ages under the bloody sceptre of the Sultans of Turkey.

This open encouragement of the British people was in effect the best possible means whereby Turkey could ever hope to attain her end, to the detriment of British rule itself over Britain's vast Mohammedan population. For, at a period when Islamic States were gradually crumbling under the power of Christendom, the frequent acknowledgment by Christian public men and the Christian Press of the Turkish Sultan's title to the Caliphate would certainly make a strong appeal to the vanity and to the superficial religious feelings of the Moslems of India, Egypt and elsewhere, while it would by a gradual process induce them to accept as part of their religion what was dogmatically devoid of truth.

Mohammed appeared in the double character of military chief and inspired legislator. His rule was followed by the government of his successors, known as the Caliphs. They, too, bore the double sceptre of temporal and spiritual power, but pretended to no direct communication with God, the religious character of their acts and decrees resting on the Koran and Traditions, of which they constituted themselves the expounders and interpreters. The temporal power of the Caliph was destroyed in 1258 A.D. by Houlakon Khan, the son of Jenghis Khan; but the spiritual attributes of the office survived nominally until 1516 A.D. in the descendants of the Fatimite Caliphs, resident in Egypt. The Caliphate was then abolished by Selim I, the Ottoman conqueror of Egypt, and since that date the temporal and spiritual powers appertaining to the office have been *separate and distinct in every Musulman State*. In these, the reigning sovereign has exercised the temporal power, while the Ulemas, *i.e.*, the sacred hierarchy, headed by the Sheikh-ul-Islam, or Grand Mufti, has represented the spiritual power, being by right of office the guardians and interpreters of law and religion in their respective countries. The Ulema thus represent the theocratic side of the Government of Turkey, and their *Fetva* is given by the Sheikh-ul-Islam, and constitutes the fundamental law of the Turkish Empire; for, without *Fetva*, no political act of the Sultan possesses the smallest validity. So indispensable, indeed, is the Sheikh-ul-Islam's *Fetva* that the Sultan who dares to put in motion any *Khatt*, *Firman* or *Iradeh* on his own initiative without such ratification or sanction would be treated as an infidel and be hurled from his throne by a *Fetva* of deposition.

It is for this reason that all the treaty engagements of the various Sultans from the Crimean War onwards have been so much waste paper—eye-wash for infidel Powers—as they carried no legal sanction

without the *Fetva* of the Sheikh-ul-Islam. The last *Iradeh* of the Sultan in declaring *Jehadi Ekber*, the great Holy War, only received its legal sanction when the Sheikh-ul-Islam issued five separate *Fetvas* to bring it into conformity with the Law of Islam, and it thus became a sacred and binding edict on all followers of Mohammed. The existence and the character of all these facts unquestionably bring out that, from a religious standpoint, the Sultan ranks below the Sheikh-ul-Islam, and his title to the Caliphate is a make-believe intended to fan the flame of fanaticism among ignorant masses of the Moslem world, and to divert their religious enthusiasm and devotion round the occupant of the throne of Turkey.

The Moslem world is divided into two great branches: the Shiah and the Sunni, who regard each other as heretics. Shiah are to be found in Persia and the Caucasus; there are about seven millions of them in India, and some more millions scattered over the rest of the Moslem world. Turkey, Egypt, Morocco, Algeria, Afghanistan, and portions of Central Asia and Central Africa adhere to Sunni tenets.

By the sacred law of the Sunnis, the Caliph must belong to Mohammed's tribe, the Koreish; and this is an irrevocable article of Islamic faith throughout the world. The great authorities in the Turkish Empire are the doctors of Mecca, at whose head is the Sherif, a descendant of Mohammed, and the only person having the right to the Caliphate; and the doctors of the University of Cairo. The doctors of Mecca represent the Arab faction who maintain a veiled rebellion, often breaking out into open insurrection against Turkish rule. The University of Cairo takes its stand as the most authoritative and influential seat of learning in connection with the religion of Islam. The principal text-book of this University, on Moslem theocratic law, says:—"It is a condition that the Caliph be of the Koreish tribe. All admit this except the Khawary and some of the Mutazilite sects. We all say with the Prophet: *Let the Caliph be of the Koreish*. It is therefore unquestionably established that the Caliph must be of the Koreish."

The Delhi text-book of Moslem law, which expresses the belief of the Moslems of India, says:—"It is a necessary condition that the Caliph be of the Koreish tribe."

Ibn Kaldun, the greatest authority on the Law of Islam, an adviser of Tamerlane, and afterwards Grand Mufti at Cairo until his death, has written a dissertation on the qualifications for the Caliphate, and goes at length into the necessity of the Caliph belonging to the tribe of Mohammed. This is what he says:—"The great majority of the doctors persist in regarding the condition of being a Koreishite so essential a qualification that they insist upon it even in the case of a Caliph otherwise unfit to direct the affairs of the Moslem people"—a contingency, that is, where all Koreishites had become effete and incapable of ruling. Ibn Kaldun himself does not push the matter to that extreme, but adds that while there are Koreishites fit to rule, "it is the unanimous opinion of the ancient doctors that the Caliph must

be of the Koreish tribe." Ibn Kaldun cites a multiplicity of texts bringing out this point, and concludes by quoting the words of Mohammed in the *Sahih* :—

Let not the authority depart out of the Koreish tribe.

The Sultans of Turkey are, therefore, unquestionably debarred from assuming the title to the Caliphate, for by race they are not Arabs, still less are they of the Koreish tribe. It is a matter, then, of the utmost importance that all Moslems outside Turkey should be made clearly to comprehend that the Sultan of Turkey, by his usurpation of the title of Caliph, and by his declaration of a Holy War, has branded himself as a heretic and an impostor before the Law of Islam.

P. TONAPETEAN.

Episodes of Armenian Fighting.

The Taking of Bashkalé.

We are fortunate in being able to give the following accounts of some actions which took place on the Russo-Turkish frontiers in December last, in which the Armenian Volunteer contingent under Antranig took a prominent part, ending in the capture of Bashkalé. Our information is obtained indirectly from an Armenian officer on the Staff of the Armenian contingent. We give the account in his own words, translated into English, of course.

After being reviewed by the Russian General Commanding the entire force, and having listened to his encouraging words, we crossed the Turkish frontier on November 16th at D—. Our regiment numbered about 2,000 strong, including about 100 Russian Cossacks.

On the night of the 17th we had to bivouac in the open—there was blowing a violent gale, the cold was intense, and sleep was impossible. Yet our volunteers passed through the ordeal well, made the best of the long dreary hours in laughter and jokes, and some even tried to snatch a few moments of slumber. In our eagerness to start, we had not waited for sufficient warm clothing, which was on its way to D—. In spite of warnings, we had scorned warm coats, proper supplies, and even tents, in the urgency of crossing the frontiers to rescue our suffering brethren. We carried no kitchen utensils or vessels of any kind, and so our volunteer force had to go without any hot food for days.

In front of the village of D— there are some hills which we had to capture on the 18th. Through field-glasses we were able to locate the presence of the enemy in the neighbourhood. They were fortifying the hills in the distance, and we knew the encounter was approaching. Our first move was to take some of the heights opposite the positions of the enemy; and this was carried out without a hitch.

At 1 p.m. on the 18th, the enemy advanced from village P—, numbering about 2,500 strong, about half of whom were Turkish regulars and the other half Kurdish Hamidieh. Our line was extended on a front of four versts (about three miles). The enemy attacked our left wing, which was held by our commanders S. and A., and the fighting grew fiercer towards the evening. There was a lull during part of the night, and the action began again early next morning, the enemy in the meantime receiving large reinforcements.

At 2 p.m. on the 19th, we received some reinforcements and artillery, and the battle was continued into the third day, when the enemy, finding himself exhausted and greatly reduced in number, fled towards Bashkalé, leaving hundreds of killed and wounded on the field. A pursuit was organised and an attempt made to cut the enemy's retreat and to capture them. This had to be abandoned owing to the deep snow that was lying, and a blizzard blowing against us.

For two nights our force had to do the best they could on a deep layer of snow, without hot food or tents, the men even trying to make beds on the snow, but sleep was impossible under such freezing conditions. The third night, on the flight of the Turks, we entered the deserted Kurdish village G—, where we were able to procure some food and rest in the offensive stables of the village. In the course of the three days' fighting, we had some killed and several wounded. General X., of the Russian army, congratulated the volunteers on their bravery and their enduring powers.

During the following week, the war on this front took the phase of skirmishes and reconnoitring between the outposts of the opposing forces. Nevertheless, we were gradually advancing, and taking the enemy's positions one after the other. Our greatest obstacle was, of course, the snow and the bitter cold, which made advancing in these snow-blocked mountain passes a work of the greatest difficulty. After several outpost encounters under terrible conditions, we finally thrust the enemy back under the walls of the Armenian monastery of St. Bartholomew, an ancient and venerable sanctuary which has withstood centuries of Moslem robbery and depredations.

Early in December we were already in front of the monastery, and the enemy had entrenched themselves behind its walls. They were fully conscious that we would not bombard this ancient sanctuary of ours, and took advantage of our national susceptibilities. There was one way open to us: to surround the position and so starve the besieged to surrender. The enemy began daily to decrease in number and in strength—the Arabs, accustomed to the mild climate of Mesopotamia, could scarcely put up with the severity of an Armenian winter. And just before we were completing the blockade of the monastery, the enemy retreated after a fierce counter-attack.

National honour and what was due to our past now confronted us. The oppressor of five centuries was gradually being pushed back from the territory he had desolated and outraged, and he was still attempting

to hold his prey in agonised terror. Our volunteers, supported by the Russians, on the other hand, were drawing their inspiration from the gloomy past. To go back only nineteen years, 800 young men of Van, after fighting for a week in defence of their homes during the massacres of 1896, had left the town on the understanding that the defenceless women and children would be spared by the Turks. These 800 youths fought their way right up to the Persian frontier, they were pursued by Turkish troops and hordes of Kurds, and exhausted by starvation and fatigue, were killed to the last man before the walls of this very monastery by Turks who had taken up their position within its precincts. Now those 800 youths were being avenged by their brethren beyond the frontier. Every inch of that soil had been soaked with our blood. With such memories inevitably uppermost in every mind of the advancing force, we attacked the retreating enemy, inflicting on them heavy losses.

The monastery was thus relieved from the Turkish incubus, and the enemy, in his flight, converged on Bashkalé, situated 30 miles eastward. It was at Bashkalé that a pitched battle took place, lasting three days, when our volunteers, under Antranig, distinguished themselves by their enthusiasm and bravery. Attacks, counter-attacks and artillery duels followed each other in succession until December 7th, when Antranig entered the town and took possession of the large arsenal.

Before taking to flight, the Turks massacred all men, women and children they came across, and the majority of these were Armenians of the place.

A. S. SAFRASTIAN.

Georgian Greetings.

The destinies and vicissitudes of the Georgians, a very ancient people, whose country, lying between the east coast of the Black Sea and the valleys of the Rion and Kur rivers, has been absorbed by Russia, are similar in many respects to those of Armenians.

St. Gregory, the Illuminator, to whom is due the national conversion of Armenia to Christianity at the beginning of the fourth century, was also the moving spirit in the conversion of Georgia, whither he despatched ecclesiastics for the purpose. In the early years of the Georgian Church it was in close connection with that of Armenia and under its rule, and records show that in 506 A.D., at a synod of bishops, the Georgian and Armenian Churches united in rejecting the decrees of the Council of Chalcedon and in upholding the profession of faith of the Council of Ephesus. It was after three centuries of close union that early in the seventh century the Georgian patriarch Kurion, trained and raised to office under the Armenian patriarchate, conceived

the idea, at the instigation of the Greeks, of seceding from the Armenian to the Greek Church. The event, in course of time, brought its inevitable result, and early in the nineteenth century, when Russia conquered the country, everything Georgian was Russianised, and the Georgian Church, as such, was merged in the Russian Church, in fact, the very name of Georgia seldom appears on maps of the country.

Like the Armenians, they have fought against Persians, Saracens, Seljuks and Turks, and have suffered under their tyrannies. But since they have been absorbed by Russia, Moslem oppression has ceased. Though there have been frequent rivalries between the Armenians and the Georgians, they have on the whole been good neighbours, and they know each other full well.

It is pleasing, therefore, to read a thoroughly sympathetic article in the Georgian weekly paper of Tiflis, the *Sakhalkho Pirtzelli*, of the main portion of which we give a translation below :—

“The world-wide war, which is now raging, has brought to the fore, among others, the Armenian Question. It has been the fate of the Armenian people to pass through many absorbing experiences. The history of the Armenians recalls ours in many of its aspects. When they lost their political independence, they came under the heel of various oppressors. Their land was taken from them, and has been the scene of continuous conflicts and attacks. The native population have left their ruined homesteads and have settled abroad, and aliens have taken their place Eventually Armenia was portioned off between Russia, Persia and Turkey, and their environment has accordingly varied according to the nationality to which they have had to submit.

“Living under different States and under varied cultures, Armenians have been brought under the various influences of the dominating nations with whom their lot has been cast. From this fact, indeed, their national character and solidarity has necessarily suffered, and to the Armenian people, it is one of the gloomiest of tragedies. Yet, having gone through long centuries of misfortune and disaster, the national spirit is by no means extinct. The national pulse has never ceased from beating in spite of oppressions and the floods of blood that have been shed. The national originality of character has not been extinguished even after going through innumerable trials and miseries; its creative and productive strength has never been exhausted. The heart of the people, which still expresses its love and its hate, its tendencies to a re-awakening, its realities and its dreams, has not been weakened. The national organism of an apparently mutilated and disfigured people is still maintaining its vital powers—the nation has not died; the Armenian fatherland has never been destroyed for its sons; and now from the half-ruined tableland of Armenia and from its outraged huts is ringing the call of the motherland, a call to the people towards a renaissance, a new life.

ARMENIA—HAYASTAN—IS ALIVE!

"The people are certainly still alive, strengthened with the longing for a new life, ready for self-sacrifice, and demonstrating an unflinching faith towards gaining their liberty and developing a free national life. Whatever obstacles may still be placed in their path, these people will overcome them, and will attain their national and sacred aim; they will acquire, under unrestrained conditions, their national existence and development.

"The main object at which the Armenians are aiming at the present moment is the attainment of political self-government or autonomy for the Armenian provinces in Turkey. That is the single purpose of the entire nation. It believes that that end will form the basis of national regeneration and the budding into a new life, and we ourselves whole-heartedly wish them success, and greet our Armenian neighbours. We express our perfect sympathy for them, and offer them at least our moral support towards the speedy and complete fulfilment of their aspirations. That is not only a human and a courteous duty, it is a duty of neighbourly attachment.

"The depth and the strength of human culture is directly related to the creative powers of particular peoples. Such creative powers are only possible under conditions of a free life; and the greater the number of nations that are enabled to acquire such conditions of a free life, and to develop their creative powers, the more mankind will make progress in the path of culture, the more varied and rich will be the life of the world. And if the Armenian people obtain their freedom, that will certainly kindle among ourselves a sympathetic joy. . . . Armenians and ourselves are neighbours not only of to-day, and not merely because they live within the boundaries of Georgia and of the Caucasus, but because there are many similarities between us. Our civilisations have many common features."

The writer then points out in detail the similarities in the destinies of the two peoples, refers to the misunderstandings that have existed in the past, and concludes his extremely friendly article in the following terms:—

"It is not to be forgotten that a friendly hand when it is needed is more valuable than many couples of hands in the distant future when they are not needed.

"From the point of view of expediency we must accept with full sympathy the granting of autonomy to Turkish Armenia, which will help to promote greatly the cause of good relationship between Armenians and their Georgian neighbours. Whatever service we can render to them to-day, they will repay to us in the future. Thus it will be that Armenians in the future will greet whole-heartedly the improvement in our national life, as we are now hailing with joy their regeneration. . . ."

A Famous Guerilla Leader.

Born in Shabin Karahissar, in Asia Minor, some fifty years ago, Antranig, whose portrait we give this month, came of a working class family, who could give him education of merely an elementary character. He was a carpenter by profession, and went to Constantinople to improve his prospects.

While he was at the capital, troubles arose on every side, and the Armenian Revolutionary parties gradually came into being and spread their activities throughout Turkey, both on the European and the Asiatic side of the Bosphorus. Antranig at once joined their ranks, and was soon marked out as likely to become one of the powers of his party. After the massacres at Constantinople in 1896 he went to Roumania and thence to the Caucasus, where he joined the band under Nikol ("Duman"), whose portrait we gave in our December issue.

In 1897 he penetrated into the massacre-stricken provinces of Turkish Armenia with his own band, and took part in many conflicts in the neighbourhood of Mush and Bitlis between the years 1897 and 1901. The Turkish perpetrators of the massacres at Moghunk, near Mush, still remained unpunished, so Antranig thought he would take them in hand. With a small following of desperate Armenians of the neighbourhood, he entrenched himself in the monastery of Surp Arakelotz. The country at the time was gradually being bled to death by persecutions and a grinding taxation under the orders of Abdul Hamid, and a strong tonic was required to raise the drooping spirits of the people. Antranig, in this contingency, and with the help of his two comrades Vahan and Herair, organised the Sassoun rebellion of 1904. Turkey then massed an army of at least 20,000 regular troops, augmented by about twice that number of Hamidieh and other marauding Kurdish hordes, to quell this rebellion. While affecting to negotiate with the Revolutionary leaders in Sassoun through the intervention of the European Consuls, the Turks tried to surprise the Armenian rebels by a sudden attack early in March of 1904. The latter were, however, prepared, and an entire Turkish battalion was practically annihilated by Antranig's irregulars.

In the course of the following month there was a turn in the tide. A handful of about 250 of Antranig's well-trained followers, with whom were about a thousand natives of Sassoun, were overpowered by sheer weight of numbers of the Turkish army; Vahan and Herair fell in action in the mountains, and Antranig descended into the plain of Mush to carry on a guerilla warfare. With a following of seventy strong, which was all he took with him, Antranig marched through the marshes of the plain of Mush, and ultimately found himself surrounded by the Turks in the Armenian village of Shamiram, near Bitlis, on Lake Van. Perched on the top of the church in the village, which was defended by a walled parapet, this small band fought heroically for twelve hours against a body of 4,000 Turks and Kurds. At sunset

they broke through the Turkish lines and took boat for Van, but had to make a stand against Turkish forces, assisted by artillery, at the island of Aghthamar in the lake. Antranig ultimately entered Van with his followers, but found it prudent to leave this place, and during July and August he fought his way through to Persia, and finally returned to the Caucasus, when he was compelled to take a long rest cure in Europe.

Thus, between the months of March and August, 1904, he had been engaged throughout in about twenty encounters with the Turks and against heavy odds, and yet he escaped capture and inflicted heavy losses, while his own were comparatively small. It must be remembered, too, that a large prize had been put upon his head by Abdul Hamid.

The Bulgarian War of 1912 against Turkey brought Antranig out of his seeming quietude. He organised a band of 300 Armenians in Bulgaria, and distinguished himself to such an extent against the Turks at the battle of Gumuldjina that King Ferdinand personally decorated him.

It is this Antranig, the romantic figure in the Armenian *Revanche*, who is now organising, under the ægis of Russia, the Armenian Volunteer Force in the Caucasus to liberate his countrymen from the Turkish yoke. He himself commands the first contingent of this force, and has already distinguished himself by earning the decoration of the Cross of the Order of St. George.

The following extract from *The Standard* of December 22nd last might aptly be quoted here:—

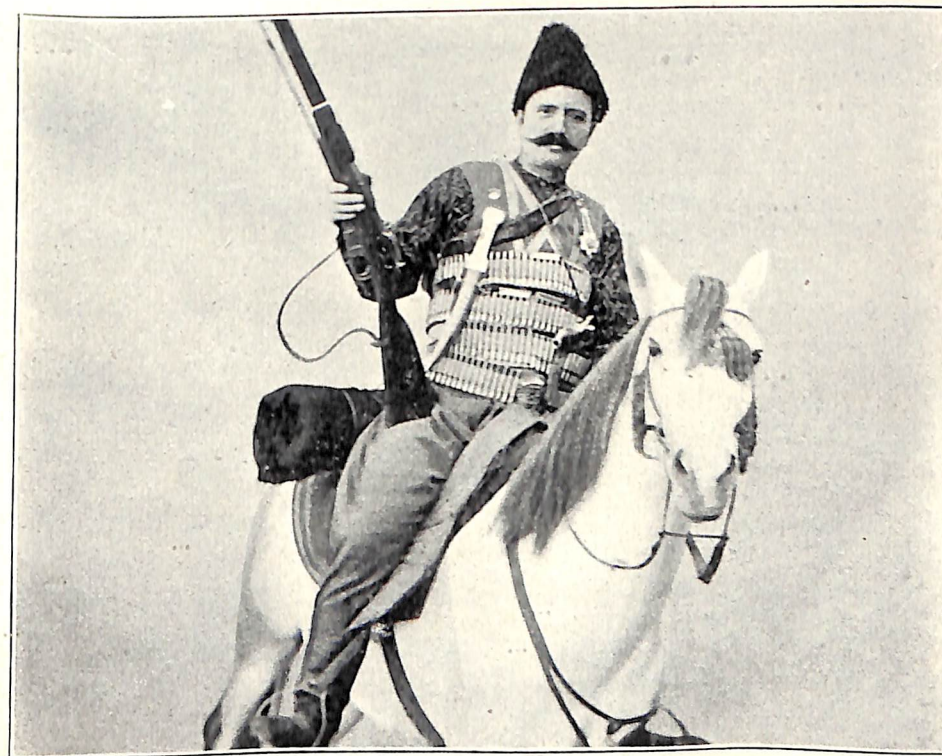
A FAMOUS LEADER.

“In the Van vilayet the entire Armenian population has broken out in open rebellion, and according to reports they are well armed, as, being near the Persian frontier, they have had every opportunity of smuggling arms across from a number of points in Persia. This was the vilayet which in the year 1903 gave the Turks a pretty bad time under the leadership of the famous Antranig, who for six months held out against a vastly superior force of Turkish regulars sent out to quell the rebellion.

“It is this same Antranig who is now the leader of the Armenian legions and at whose call the Armenians are rallying under the Russian flag. He has devoted his whole life to fighting the Turks, and commands the respect and confidence of every class of the Armenian population. He is described as absolutely fearless, a born leader of men, who knows every inch of Armenian territory on both sides of the frontier. His services will be invaluable to the Russian commanders, under whom he has placed himself and his men.”



As Hero of the Sassoun Insurrection, 1904.



ANTRANIG.

As Commander of the First Column of the Armenian Volunteer Force, 1914—15.

Armenian Refugees' Relief Fund.

The appeal for relieving distress among Armenian refugees flocking into the Caucasus from Turkish and Persian Armenia, foreshadowed in our December number and directly brought before our readers last month, has already borne substantial fruit. Our object now is to relate the progress that has been made up to the time of going to press.

We stated last month that a sum of £3,000 had been received for this purpose from Armenians of Sourabaya, Java. To this sum another £1,200 was added from contributions received in London, and the Armenian United Association of London was able to remit £4,200 to His Holiness the Catholicos. With the transmission of this sum on January 26th, a telegram was sent to His Holiness, of which the following is a translation :—

TO HIS HOLINESS, GUEORG V,
CATHOLICOS OF ALL ARMENIANS,
ETCHMIADZIN.

I HAVE THE HONOUR TO ADVISE A TELEGRAPHIC REMITTANCE PAYABLE TO YOUR HOLINESS THROUGH THE COMMERCIAL BANK OF VOLGA KAMA, TIFLIS, OF £4,200 (ENGLISH MONEY), OF WHICH £3,000 HAS BEEN CONTRIBUTED BY ARMENIANS OF SOURABAYA, JAVA, AND £1,200 BY ARMENIANS OF LONDON, FOR RELIEVING DISTRESS AMONG REFUGEES, WOUNDED VOLUNTEERS, WIDOWS AND ORPHANS. PRAY ACKNOWLEDGE RECEIPT BY TELEGRAM.

HACOBIAN, *Hon. Treasurer*,
Armenian United Association.

A reply to this came on February 6th, of which the following is a translation :—

£4,200 STERLING RECEIVED FOR DISTRESSED ARMENIAN REFUGEES. ACCEPT AND CONVEY TO ARMENIANS OF LONDON AND SOURABAYA MY DEEPEST THANKS AND PATERNAL BENE-DICTIONS.

GUEORG, CATHOLICOS OF ALL ARMENIANS.

In the meantime Armenians of Manchester were bestirring themselves to swell the fund, and a sum of £500 was received, to be included in the next remittance from London. A circular appeal was also issued by the Armenian United Association, so as to make the necessity of further contributions known to all who had not already realised its urgency. The following is the text of the appeal :—

AN APPEAL.

The special attention of all Armenians in the United Kingdom is drawn to the crying need for assisting their fellow-countrymen, more particularly women and children, who are the victims of the war now being waged in Turkish and Persian Armenia and in the Caucasus.

The terrible deeds perpetrated in Belgium are being surpassed in their frightfulness in those regions inhabited by Armenians, and authentic news has been received from the Catholicos, the Bishop of Tiflis, and other responsible authorities, that over 100,000 refugees, Armenian men, women and children, have been flocking into the Caucasus for safety. These people, in their flight, have lost their all, and have suffered and are suffering terrible hardships from the rigour of the winter. Without food and with scanty clothing, they have tramped long distances, and in many cases they have abandoned, on their perilous journey, their children, whom they could no longer support or carry with them.

Among all the vicissitudes through which our nation has passed, this is perhaps the most terrible of all, and we feel sure that those Armenians who are living securely under the protection of foreign Powers will not ignore the pitiful cry of their compatriots in dire distress. It is true that there have been other numerous calls to assuage the bitterness of war, which have been liberally met; but this particular appeal has special significance for Armenians in so far as it affects their own kith and kin, and so calls for special efforts on their part.

In anticipation of this appeal being issued, subscriptions have been received and already forwarded to His Holiness the Catholicos, who has acknowledged receipt of the sum of £4,200, of which £3,000 was sent by Armenians of Java. A further sum of £500 has been placed at the disposal of the Association by Armenians of Manchester, and it is hoped that very shortly another £1,000 will be remitted to Etchmiadzin. It is hoped and believed that the present appeal will considerably enhance the contributions from Armenians in England and those connected with the Association in foreign parts.

Subscriptions, however small, will be received by the following officials of the Association, and gratefully acknowledged by them:—

MR. A. P. HACOBIAN, *Vice-President and Hon. Treasurer*,
21, Addison Road, Kensington, W.

DR. M. K. GUDENIAN, *Hon. Secretary*,
37, Holland Road, Kensington, W.

LIEUT.-COLONEL G. M. GREGORY, *President*,
36, Gunterstone Road, West Kensington, W.

With the amount already in hand, it became possible to remit a further sum of £900 to His Holiness the Catholicos at Etchmiadzin on February 22nd, and the following telegram was sent simultaneously with the remittance:—

TO HIS HOLINESS GUEORG V.,
CATHOLICOS OF ALL ARMENIANS,
ETCHMIADZIN.

I HAVE THE HONOUR TO ADVISE A TELEGRAPHIC REMITTANCE PAYABLE TO YOUR HOLINESS THROUGH THE BANK VOLGA KAMA, TIFLIS, OF £900 STERLING, OF WHICH £500 HAS BEEN CONTRIBUTED BY ARMENIANS OF MANCHESTER, AND £400 BY ARMENIANS OF LONDON TOWARDS RELIEF OF REFUGEES. PLEASE ACKNOWLEDGE RECEIPT BY TELEGRAPH.

HACOBIAN,
Hon. Treasurer.

The acknowledgment of this has not reached us as we go to press. In last month's issue we acknowledged the following sums:—

Contributions from Sourabaya, Java ..	£3,000	0	0
" London	1,671	0	0
" Yokohama	10	1	0
Total	£4,681	1	0

The expenditure against this has been:—

Remitted to Etchmiadzin	£4,200		
Transferred to Armenian Red Cross Fund	100		
	4,300	0	0
Leaving a balance of	£381	1	0

The following further contributions have since been received:—

	£	s.	d.		£	s.	d.
Manchester Armenians	500	0	0	Miss A. Bagram ..	1	0	0
Charles Serkis Bey ..	10	10	0	H. Batmazian ..	0	14	0
A. M. Papazian Bey..	10	0	0	Miss H. Zorab ..	0	10	0
Mrs. K. Budd..	5	0	0	M. V. Garabedian ..	0	10	0
Z. H. Ekisler..	5	0	0				
A. Agopian ..	5	0	0				
Prof. G. Thoumaian..	2	2	0	Total ..	£541	7	0
Dr. J. A. Calantar ..	1	1	0				

In addition to the above, a further remittance of £5 4s. 6d. has been received from Mrs. Diana Agabeg Apcar, of Yokohama, Japan, and is made up as follows:—

A Sympathiser Yen 5.00

The Nagoya Foreign Community,
per Rev. R. MacAlpine.. .. „ 46.50

Total .. Yen 51.50 = £5 4 6

The entire total in hand amounted, therefore, to £927 12s. 6d., of which the sum of £900 has been sent to His Holiness the Catholicos as the second contribution from the Armenian United Association, leaving in hand a balance of £27 12s. 6d.

A correspondent has sent us the following, in support of the stirring appeal in our last issue by Mr. A. P. Hacobian, and we gladly give it space:—

OUR DUTY.

The natural, to some formidable, barrier created by reluctance to appear in the limelight of publicity having been broken down by the stirring appeal of Mr. A. P. Hacobian in the January number of "Ararat," I am impelled to add these lines to his forcible plea.

My object is primarily to reach that section of our compatriots who, with their vision blurred by self-conscious rectitude or complete absorption in mundane affairs, have limited their efforts on behalf of the National Cause to such minute and microscopic dimensions that the endeavour to trace and find such efforts has become as difficult as the proverbial needle in a bundle of hay.

I would bring to their notice the following, which, if they know, they have conveniently forgotten:—

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand!—

If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonoured, and unsung.

(SCOTT—"Lay of the Last Minstrel.")

It may be contended that the above is hardly applicable to Armenians. Alas! It is too true that many of us have, through persecution and force of circumstances, made our homes in foreign lands. And, whilst we Armenians are truly and sincerely grateful, and thankful, for the kindness and hospitality which have been extended to us—especially in His Britannic Majesty's Dominions, Europe and America—we would have ceased to be human if we had not our eyes constantly turned towards Armenia, and with deep and heartrending sorrow followed the sufferings of those who have been, and are, patiently waiting for the deliverance which we all now devoutly hope is at hand.

To each and every Armenian, anywhere and everywhere, I ask—can you conscientiously say that you have done, and are doing, your utmost to respond to the call made to us by our own race and people?

It is a truism that we brought nothing into this world and can take nothing away. But, that which will endure and console most is help willingly given to the deserving. Not alone in the name of charity but in duty bound.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs iii, 27.

Can there be a more deserving cause now for us Armenians?

Brothers! Sisters! Compatriots! Can you look at the pinched and careworn faces in Armenia, can you behold their outstretched, bare, emaciated arms beseeching for help and, will you, can you, withhold what they so urgently need and seek?

A. B. C.

London, February 20th, 1915.

The Armenian Red Cross and Refugee Fund.

The Armenian Society, which has organised the above Fund, realises the urgent need for this work and is doing its utmost to make the Fund a success. Much sympathy has been shown by the public, and over £900 has been received. A welcome document received is a specially kind message of greeting from the Armenian Committee at Moscow, giving news in detail of their own relief work and assuring us of their "extreme satisfaction" at the foundation of our Society "to help our poor Armenian people who have so much suffered." The Moscow Committee was established immediately after the declaration of the war with Turkey. The letter continues: "A great number of Armenian people from Turkey, and also from Persia, come in incessant files to southern Russia, beyond Caucasus, to save themselves there. In telegrams, which are received by the Committee from His Holiness

the Catholicos, the Patriarch of Armenia, Diocesan Superiors, military authorities, local committees, mayors of towns, our representatives in the Caucasus, all these persons describe in unanimity the horrible situation of a hundred thousand fugitives, who are reduced to begging, being without roof, nourishment, clothes, with tender-aged children, elderly men and women; among them rage typhus and other infectious diseases; the mortality is great. In many places Christians have been murdered by Mahometans; the rural economy is going to ruin, and the Armenian people is obliged to lead a life of privations. Therefore every aid is very desired. The aid from England, besides its material importance, has a great moral signification." The letter is signed by the chairman, S. Mamiconian, the second chairman, A. Djeveligoff, and the secretary, J. Bedelian.

Among the contributions we have received recently are £100 per the Hon. Secretary of the Armenian United Association (including M. Stephens £25, T. Arathoon £25, S. T. Creet £12 10s., S. Balthazar £12 10s., Mrs. Edgar £12 10s., A. S. Mackertich £12 10s.), £10 from Viscount Bryce, £10 from B. R. Balfour, £5 from the Armenian Ladies' Association of Manchester, £5 from Noel Buxton, M.P., "with my very best wishes," a cheque for £10 0s. 6d. which has been most kindly collected by the Dublin Committee of "Friends of Armenia," £25 from Miss M. J. Spencer, £10 from Miss S. A. Spencer, £5 from M. Zalian, M.D., £5 from R. Robinson, £5 from C. W. Chitty, £5 from G. A. Lupton, a second contribution of £5 from Professor Orr, of Dublin, who says: "It is agreeable to subscribers to know that all the work is being done voluntarily. Having no near relations of fighting age, we feel bound to *pay* more than we shall be compelled; and up to the present most of our subscriptions have gone to relief funds for our allies." Messrs. Adalian have sent £8, the Misses Aganoor £1, and Miss Zabel Hagopian £1. The last lady asks for some copies of our circular, as her sister is endeavouring to collect money for our Funds. (We will always gladly supply the necessary information to anyone who is generously inclined enough to do this for us.)

Rev. C. E. Fynes-Clinton, the Vicar of Leyland, Preston, seeing our Fund mentioned in the "Church Times," very kindly told his congregation about it and put up a box in his church, of which he forwarded the contents. One cannot help wishing some other vicars may be moved to follow his example. One lady writes: "Please accept my little offering, £1, for our poor suffering Armenian brothers and sisters—through this dreadful war. My heart *aches* for them." Many letters contain similar expressions of sympathy. "A working woman" very kindly sends P.O. for 3s. from Wandsworth "for the Armenian Red Cross Fund."

Many parcels of garments for refugees and shirts, socks and mufflers for Armenian volunteers, have been received. Work and material are of excellent quality, and some of the babies' things are very dainty. A splendid parcel of handmade shirts, socks, and delightful children's garments came from S. Anne's Parish, Bermondsey. The Grey Lady who works there wrote: "Our people have worked

with a good will, and though at first we meant the shirts for sailors, yet, when we read your appeal and knew the bitter needs of those for whom you pleaded, I laid the matter before our working party and also the Vicar, and all agreed that the needs of these distressed refugees were the greatest. I told my people it gave me a happy day when I laid their work in the wrappings and sent it off." Archdeacon Potter sent a splendid contribution of 50 pairs of beautiful knitted socks and some mittens. Miss Beatrice Pollock has sent two very nice parcels of homespun flannel shirts, socks, etc., from Dingwall. Mr. B. R. Balfour, of Drogheda, sent a valuable contribution of 12 flannel shirts, men's socks, and women's clothing from the Dorset Institution at Dublin. The two last-mentioned gifts help not only Armenians, but also the poor Scotch and Irish people who have done the work. The headmistress of the Intermediate School, Newport, Mon., has just sent a parcel of beautifully-knitted woollies, mufflers, helmets, and mittens. In her letter she says: "They are the work of the girls, who have also earned and saved the money to buy the wool." Parcels have come from all parts of the country, and many of the workers are kindly continuing to work for our Fund. As we are unable to send out any more clothing just at present we are only asking for *new* garments.

Mr. J. A. Boothman, of Charley, Lancs., has very kindly sent two bales of cotton material for bandages, of which we want a large quantity. Some bandages have been sent, and we shall be glad if other ladies will make us some. They should be 2½ in. or 3 in. wide and 6 yards long, with safety pins. The best materials are bandage cloth or unbleached or white calico; the latter should be shrunk before rolling.

Long before these lines are in print we shall have cabled a second instalment of £200 to our Consul-General at Moscow, which he will transmit for us to the Mayor of Tiflis for the relief of refugees. Also we hope very shortly to send a consignment of medical stores to Tiflis, which shall serve as a First Aid equipment for each of the Armenian volunteers now in the field for Russia. This will probably cost about £200.

We continue to appeal to the British public to support our Fund as generously as they possibly can. We hope later on to be able to send out an Ambulance. This is very badly needed, and would be greatly appreciated. It will cost a large sum, but we feel sure that those who have helped to raise £35,000 for the Belgian Relief Fund will not let us appeal in vain for Armenia.

Belgium has suffered for six months. Armenia has suffered for five centuries! The British nation recognises what it owes to Belgium; Armenians also are our Allies, let us recognise this too!

The Hon. Treasurer of the Fund is Mr. H. A. Godson Bohn, 17, Holland Villas Road, Kensington, London, W., who will thankfully receive donations; or these could be sent to the Hon. Secretary, Miss E. J. Robinson, 35a, Elsham Road, Kensington, London, W. Gifts of warm clothing for men, women or children will also be gratefully received and acknowledged by the Hon. Secretary at the above address.

EMILY J. ROBINSON.

Lantern Lecture

In Aid of the Armenian Red Cross Fund.

At Leighton House, on February 11th, a lecture on behalf of this deserving charity was delivered by Mr. E. T. Wigram on the subject of his book, entitled "The Cradle of Mankind," of which he is joint author with his brother, the Rev. Dr. Wigram. The lecture was exceedingly well attended, and many interesting slides from photographs taken by the lecturer were thrown on the screen. The pictures were mainly of Kurdistan, though there were some of Armenia as well, the whole being illustrated by many anecdotes connected with Armenians. Sir Edwin Pears presided.

The Hon. Treasurer, Mr. H. A. Godson Bohn, opened the proceedings by reading letters from those who had recently consented to lend their names to this deserving Fund. Those that have not already been mentioned in our last issue as consenting to become Vice-Presidents are:—Lady Henry Somerset and Lady Frederick Cavendish, the Rev. Dr. Clifford, Mrs. Hickson, Hon. Secretary of "Friends of Armenia," and Bishop Welldon. The last-named wrote as follows:—"It is a pleasure to me to sign the appeal which you have sent me. I only hope it may not be forgotten or ignored amidst the many claims now made almost day by day upon the charitable world." (Applause.)

Mr. Bohn here mentioned that the Armenian Society is administering the fund free of all cost, and the audience would be glad to hear that when they cabled out an instalment of £200 to meet immediate needs they received by reason of the exchange £230. Their first consignment of woollen comforts for the Armenian volunteers and refugees had been packed, shipped and carried on troop trains at the entire expense of the Russian Government. (Applause.) He also said he had been asked by the committee to make the most urgent appeal for funds to buy iodine used as an antiseptic, and for lint and bandages, all of which were required at once for the 20,000 troops shortly to be in the field. He appealed to ladies to make these bandages, and the size required was 3in. or 3½in. by 6 yards long, of shrunk cotton. He was also asked to thank Miss Marjorie Hirschfeld, and last, but not least, Miss Robinson, the hon. secretary, who was so energetic and had done so much for Armenia. (Applause.)

Sir Edwin Pears then introduced the lecturer.

A map of Armenia and Kurdistan was thrown on the screen and the places visited pointed out. Referring to the country generally, every village seemed to have three races and three religions. Up in the hills and mountains a system prevailed similar to that existing in Scotland centuries ago. Armenia itself was more in the plain and the people interested in industries such as the Turks had allowed to exist, and in agriculture. A lovely climate produced a beautiful and prolific country, and the vineyards were a sight to see. The Kurds, nearly all of whom were robbers, lived on the depredations of sheep and cattle

raided from the plains. Inhabiting the mountains, they were very difficult to dislodge, and the Armenians, although forbidden to carry arms, had frequently to drive them away by force. The Turks, by not interfering, connived at this kind of thing, and that it was so is evidenced by the fact that the Turks invariably called in the Kurds when a massacre was ordered. The Kurds did not apparently give every satisfaction to the powers at Constantinople, for several Kurdish chieftains, after pillaging the Armenians, left them alive so that they could be robbed again. Another chieftain carefully sent word that he was coming to carry out the edict and the whole village were able to retire into the mountains and so escape. The Kurds were extraordinarily hardy, and any medicine required three times the normal dose. Overdoses were unknown except in one case, where a Kurd had administered to him 60 times the normal dose of croton oil by a so-called *hakim* who had been a bottle-washer at an American Mission. It took the man a little time to regain his vitality. (Laughter.) Travelling was a very slow and tedious affair, and on account of the respect for Europeans, of whom the Kurds had a wholesome dread, one was followed by a numerous and motley retinue, who sought one's protection. Word went round from village to village, and everyone desiring to travel seized the opportunity, which perhaps he might not get again for many years or in a life-time. The roads were strewn with boulders, and often the best road was the dry bed of a mountain torrent.

During the massacres, a whole village of Armenians, flying from their pursuers, saw an avalanche of water and stones come rushing down the mountain side. Preferring, as their leader said, to throw themselves into God's hands, they entered a cave, which in a few minutes would be below the level of the torrent. The Turks and Kurds waited on the high bank to see the torrent rush down and, as they supposed, drown the Armenians in the cave. An unknown passage leading right through the mountain was discovered, and they escaped safely down the other side. Another party had the good fortune to be driven into the confines of a powerful Kurdish chieftain, who refused not only to give them up, but gave them protection until the massacres were over. Another stroke of good luck combined with ingenuity and pluck, enabled a party of 40 Armenians to escape from 800 Turks and Kurds. Driven up to the hills they maintained their stand heroically, and their oppressors, with Oriental cunning, thought a slower death would be more suited to their purpose as well as save any risk of their own lives. They resolved to starve them out, and during the night a ring of sentries was posted round the party. The most daring of the Armenians slew some of the sentries, and then, to the accompaniment of electric torches intermittently flashing, the 800 thought the Armenians were bewitched, and so the 40 escaped.

Another war story runs that, not very long ago, a large number of Armenian villagers, who were being persecuted as usual by the Kurds and whose village was situated in a district celebrated for its cavernous rocks, fled to these rocks for refuge, taking with them many

bombs, and were hotly pursued by their tormentors. The Armenians gained, however, a cave in the nick of time and concealed themselves within, but not before they had been seen by the Kurds, who immediately surrounded them on all sides. The Armenians had placed their bombs at the mouth of the cave, and as one Kurd, more daring than the others, tried to force his way into the cave, a bomb was thrown at him. This missed its aim, exploded against the side of the cave, flung its splinters against the other bombs, which all in their turn also exploded. None of the Kurds or Armenians who engaged in this encounter had been heard of since. The lecturer also informed the audience that since the war had broken out the wisdom of the Turk had ruled that all correspondence in the country was to be either in Turkish or in American, but not in English. (Laughter.)

Sir Edwin Pears, in thanking the lecturer, complimented him on his excellent lecture and slides. He had, however, a few remarks to make as to Armenians with whom he had come in close contact. He had seen them at their best; he had been entertained at a lunch in a vineyard, where his host and his fellow-guests were all men of culture and members of professions that stood for learning, most of them speaking at least three languages. Although there were so many Turks and Kurds interspersed in their country, there was no reason that Armenia should not be like England, that had absorbed so many nations and blended them into one—this is what the Turk has never been able to do. Both England and France had been enabled to do this and they ruled contented and prosperous peoples. The Turks' policy of pitting one race against another engendered no love for their masters or for their fellow beings, but only weakened and demoralised them all. Armenians were now looking for the dawn of a new era, which was slowly but surely coming with the advance of their volunteers into Armenia supported by the Russian columns. (Applause.)

Col. Gregory, in thanking the chairman for presiding, said it was an ill wind that blew no one any good, and the war had been the cause of driving him as a fugitive to England. They were thus enabled to have the pleasure of having with them that afternoon a very old friend of Armenia. (Applause.)

Announcements.

THE ARMENIAN UNITED ASSOCIATION OF LONDON.

An informal "At Home" will be held at the Elysée Hall, Queen's Road, Bayswater, W., on

Sunday, April 4th—In celebration of the Armenian Easter Sunday.

We have been asked to announce that "The New Armenian Theatrical Company," under the direction of Mr. Simpad Kessedjian, will give a *Matinée* performance, at the Queen's Gate Hall, South Kensington, on Saturday, March 6th, at 3.30 p.m., of a play called

"THE OUTBREAK,"

By Narsis Gulesserian.

It will be accompanied by Armenian Dances by Madame Rashid.
Tickets—5s., 2s. 6d., and 1s.

ARMENIAN YOUNG MEN'S CLUB OF MANCHESTER.

The items of the programme of this Society for the remainder of the Session at West Didsbury Public Hall, are as follows:—

Mar. 14.—Sunday, 3.15 p.m. *Debate*, "Are the Armenians patriotic?"

L. Tufenkjian, Esq., aff.

A. Kalpakdjian, Esq., neg.

Mar. 21.—Sunday, 3.0 p.m. *Members' Meeting*.

Apr. 4.—Sunday, 3.15 p.m. *Debate*, "Is militarism consistent with true civilisation?"

M. A. Arabian, Esq., aff.

K. Funduklian, Esq., neg.

Apr. 18.—Sunday, 3.0 p.m. *Members' Meeting*.

The end of the Winter Session is to be followed by a Picnic in the Summer; and, in addition, the members of the Club have their own Gatherings on Sunday afternoons at the Hall, and their Football Team plays regularly on Saturday afternoons.

All Armenians are cordially invited, *free*; but those desirous of encouraging the Club may pay a yearly subscription.

Literary Section.

THE ARMENIAN VOLUNTEERS.

Now is Armenia up in arms once more,
(Who battled long, yet long has battled not,
Save for the bands that waged an outlaw war
And kept her strength from falling all to rot),
Nerved for one final grip with that same foe
Our fathers in relentless grapple fought
Through many generations long ago,
And wavered not, yet at the last were weighed
By multitude of adversaries, low,—
Outworn by ceaseless struggle, and betrayed
By Franks in quest of plunder and of thrones.
Our Sires have stood a hundred times, arrayed
Upon this very battle-ground, which owns
A myriad martyr shrines of patriot bones.

There have been those who in the darkest days—
 When to go armed was but to fan the thought
 Of hate in Muslim rabbles to a blaze
 Of outrage, sack, and massacre—have fought
 With other weapons than the sword, for ours
 Was broken by defeat, nor yet new-wrought
 Upon the forge of Freedom: Men whose powers
 Of art and craft were cords to re-unite
 The race's remnant, and in damping showers
 Of doubt and failure served to keep alight
 The altar flame,—men who have ever spoken
 Of better days, and in despair's despite
 Have fashioned of their words and lives a token
 That still Armenia's Spirit was unbroken.

No longer rent by faction, till our might
 By self-inflicted wounds is stricken low,
 Nor yet alone as in full many a fight,
 We muster now to meet the ancient foe,
 But leagued with one who hates him even as we,—
 One who has dealt him many a staggering blow
 And wrenched wide regions from his empery.
 And leagued not only with the Slav!—United
 With half the world, in arms and sworn to see
 The fall of such as scorn a promise plighted—
 Damned Abdul's heirs that work his crimes anew,
 They and their Patrons, who have well requited
 Their dastard dupes with dire disaster, who
 Less than the carcase of a Grenadier
 Accounted all the thousands Abdul slew.
 So, should this last endeavour perish there,
 Then half mankind must in our ruin share.

But no! Why speak we of endeavour blighted?
 The curse of God must surely cling to those
 That grind the weak, till the old wrongs be righted
 That long in importuning chorus rose
 Unto His throne, loud-clamouring. Can the prayers
 Of us his children, weltering in the throes
 Of torments that the bloody tiger spares
 His prey, be all unanswered? Can it be
 A loving Father heeds us not, nor cares
 That ravaging beasts make havoc of us, we
 Being helpless save for aid divine—withheld?

Look down, O God, upon this shambles; see
 With what Black Magic is the country spelled,
 How Powers of Darkness rule Thy grieved creation!
 Send down Thy mystic fire, O Lord, and weld
 The people into one; forge of that nation
 A Sword of Peace: wield it with Thine own hand
 To rid the earth of death and desolation!
 Be with us, Lord, now that we take our stand,
 And shatter these that wreck our Fatherland!

G. M. GREEN.

Armenia: Her People and History.

(Continued from p. 262.)

III.

From the many festivals extant among Armenians, the majority of which date from the time when Armenia was pagan, we will mention one or two only, the first being the festival known as *Vartavar*, the festival of Roses and of the sprinkling of water. This festival has, with the advent of Christianity and by gradual adaptation, been identified with Transfiguration Sunday.

In pagan times it constituted a great fête of Roses, and of public rejoicing in honour of Astghik the Armenian Venus who, in company with her consort Aramazt, the counterpart of Jupiter, and their son Vahagn, had one of their sanctuaries near Mush. Every year, in springtime, it was the custom for pre-Christian Armenians to gather in their thousands in the neighbourhood and under the protection of the sanctuary, and there at the temple make animal offerings, set pigeons free, and sprinkle water upon each other.

The festival has survived in all its aspects, modified though it be under the cloak of Christianity. To this very day, on Transfiguration Sunday, the people sprinkle water on each other, whether it be in the home, in the garden, or even in the streets; and the man who happens to pass where children are gathered, would not take it unkindly were he to be soaked through with water. Thousands of Armenians from the Caucasus, and even from Constantinople, flock annually to the old sanctuary of Astghik, near Mush, which, since the adoption of Christianity, has been converted into the great Monastery of *Surp Karapet*, the shrine of St. John the Baptist, whose relics are supposed to be buried in what used to be the old temple of the goddess.

According to our historian, Movses of Khorene, when St. Gregory, The Illuminator, the founder and head of the Armenian Church, proceeded to Cæsarea to receive episcopal consecration at the hands of Leontius Archbishop of Cæsarea, he was presented by Leontius,

when starting on his homeward journey, with some relics of St. John the Baptist. These were conveyed to Armenia with great ceremony by St. Gregory, who soon afterwards destroyed the temple of the goddess near Mush, in order to sever the attachment of his people from all pagan memories; he then built upon the ruins of this notorious seat of paganism the foundations of a great centre of Christianity. There he buried the relics of St. John the Baptist, and since the early years of the fourth century the Monastery known as that of Surp Karapet—the Turks call it *Chanli* Monastery, owing to the sound of the great bells in the neighbourhood—has formed an attractive centre for pilgrimage among Armenians, especially during the festival of Vartavar on Transfiguration Sunday.

In passing, some reference might be made to the strong hold that certain superstitions and beliefs have on the masses of the people, and even on the clergy. Women, for instance, are not permitted to enter the inner sanctuary, where are said to be buried the relics of St. John the Baptist, for the reason that it was through a woman, Herodias, that the Baptist was beheaded. Again, the privilege of such entrance might be accorded to young women, on their taking a solemn vow to renounce marriage and to devote themselves exclusively to relieving the sufferings of mankind.

The writer was fortunate in being present, some years ago, at the Monastery on the occasion of this festival. A lady friend, engaged to be married at no distant date, desired much to enter the sanctuary and to examine the weird mysticism of the semi-darkened chamber with its aromatic atmosphere of frankincense and aloes. It was with the greatest difficulty that the venerable Abbot of the Monastery could be persuaded to allow her to enter the enclosure and to satisfy her curiosity. In granting his half-willing consent he made sure he had secured a life that would henceforth be dedicated to good work for humanity. On his proposing afterwards that she should renounce marriage altogether and enter into a solemn vow to that end for the privilege that had been granted her, the old monk was terribly shocked at her retort that she would rather have given up the privilege than enter into such an undertaking!

Apart from the discomfiture of a venerable, but gullible monk, who, as a class, are not generally taken in, the scene all round on such occasions is one of deep reverence and devotion, which can but flow from the simple hearts of people in whom religion is the bedrock of life. There were distressing scenes, too, for through the entrance to the sacred enclosure there crawled or knelt along over the dry, cold marble floor, pilgrims who had come to be healed—the mute, the lame, the paralytic. These unfortunate people kissed the structure surmounting the sacred relics in the earnest conviction that their healing would be brought about. It is commonly asserted that many such pilgrims have been healed, and surprising recoveries are recounted from physical deficiencies. Similar cures have also been recorded from sacred shrines in Roman Catholic countries, and it may well be left to th

personal and individual idiosyncracies of our readers to decide whether the cures are attributable to the strong emotional feelings of these religiously-minded folk, or to their proximity to the healing influences of the “all potent” relics which are supposed to lie there.

The sprinkling of water upon each other is, as we have stated above, a relic of pagan custom, and in ancient times had its origin in the curative powers of water. Even to this day, there are brooks and springs near certain shrines and convents, which are believed to possess curative powers; and it is interesting to note that it is not to the mineral properties of the water that such powers are attributed, but to the influence of the patron saint of the shrine, under whose guardianship and control alone the water is enabled to cure certain ailments and diseases.

Another festival is that of *Vidjak* (Fate), which falls about the same period and is, *par excellence*, the festival for boys and girls. On the eve of Ascension Thursday, the little girls of a village, or of a group of neighbours, meet together to organise matters, and a committee of seven is elected to prepare the material for the festival. These seven girls procure a pitcher of baked clay, of the pattern commonly used in the country; they fill the pitcher with water obtained from seven springs or wells, and collect seven kinds of flowers from seven different gardens or fields for the purpose of closing the mouth of the pitcher. All the girls then gather together, and each casts into the pitcher some symbol, it may be little crosses or beads or rings; and while she is in the act of throwing in the symbol, she shuts her eyes and concentrates her attention on some particular and secret wish, relating perhaps to her parents or to her future *fancé*. When this part of the proceedings is ended, the pitcher is closed with the flowers, and the girls take and hide it in a place least suspected by boys, who, in the guise of knight-errants, roam about by moonlight to discover its hiding-place. The festival coincides with the springtime, when the Armenian highlands are transformed by nature into a wide expanse of garden, smiling with flowers and verdure. The skies are as a rule translucently clear, and roaming in the moonlight is a pleasure which those who have enjoyed it can best realise. If within a period of ten days, that is, from Ascension Thursday to Pentecost Sunday, the boys succeed in discovering the hidden pitcher, the girls present them with coloured eggs, flowers and fruit; but if the efforts of the boys have ended in failure and the pitcher still remains in its hiding-place, then the gaiety of the girls breaks out in improvised songs wherein the boys are made objects of fun and derision.

On Transfiguration Sunday, all the families concerned to which the boys and girls belong, meet in the afternoon to witness the drawing of lots by the girls who, ten days previously had cast symbols into the pitcher. As each symbol appears, attempts are made by all present to guess the secret wishes of the girl, and the fun is fully appreciated when the wish happens to refer to the kind of life the girl had desired for the future.

This is, perhaps, more of a game than a festival of the Church, but from time immemorial many primitive customs have had a glamour of religion cast over the most secular functions, and this is especially so among Armenians, into whose life the Church and the clergy are inseparably interwoven. And so in this instance the period is made to fit in with well-known festivals of the Church, from which the pastime, if we may call it so, acquires a certain amount of religious sanction.

Superstitions with regard to the existence of spirits, seven-headed hydras, soul-snatching angels, etc., are practically the same as those to be found among most Aryan races in their primitive stages of civilisation. These are but the survivals of customs, superstitions, festivals, etc., which still linger with great tenacity in our national life, and which may be said to emanate from the sub-conscious soul of the race.

It is only since the middle of the last century that attempts have been made to investigate the vast field of this unwritten part of our old culture; but the greater and the most interesting part of it still remains to be explored under more favourable circumstances. After a period of eclipse and stagnation for about five centuries, a revival of national self-consciousness began to reveal itself early in the sixties of the last century through the energetic efforts of half a dozen of patriots who were educated in Paris and elsewhere. The Crimean War had shaken the torpor of centuries, which had submerged all sense of free life and independent thought. The splendours and deeds of the British and French armies had dazzled the eyes of our compatriots at Constantinople. The nationalist movement in Italy, and its fight for freedom, dawned upon the minds of our younger generation as presaging the possibility of our own national aspirations being realised.

A Constitution was drawn up by four of our leaders in 1860, so as to safeguard the national interests of Armenians within the Turkish Empire, and it was officially recognised by the Turkish Government in 1863. This Constitution is really a scheme of self-government in matters affecting education, Church, marriage, wills, etc. Though unsupported by any political executive, it is through the sole moral authority of race-patriotism that this Constitution became the governing feature in Armenian life for the past fifty years in Turkey. It has organised and has greatly encouraged national education on a wide basis; it has gradually cultivated the sense of responsibility and of mutual support among the Armenians of Turkey in particular, and among those outside Turkey in general.

With the exception of a period of twenty years (1888-1908), during which Abdul Hamid did his best to exterminate the entire Armenian race in Turkey, though without ultimate success, our Constitution has worked fairly well, slowly but surely preparing the ground for a larger and more effective measure of national self-government. About two millions of our countrymen in Turkey, inhabiting mainly the soil of historical Armenia, are undoubtedly passing through a period of

transition towards the ideal of a nation in a political sense; and if all the solemn utterances of statesmen of the present day, with regard to the rights of small nations and the sanctity of international obligations, are fully carried to their logical conclusion, a new epoch is assuredly about to dawn also upon our long-suffering country.

A. S. SAFRASTIAN.

P.S.—After the lecture, Prof. C. G. Seligman, Professor of Ethnology in the University of London, who was in the chair, stated that from the point of view of physical anthropology, modern Armenians were, to his mind, purely the descendants of ancient Hittites. Mr. A. R. Wright, President of the Folk-lore Society, found interesting similarities between the marriage customs of Armenians, old Romans, Jews, and Yorkshiremen. An interesting discussion followed, in which Miss A. Dawson (B.Sc.Econ.) and Mr. C. Lambert (B.Sc.Econ.) also took part.

A. S. S.

NOTE.—With the above Part III, the lecture to which we referred on page 218 is completed. The writer has, however, promised a supplementary part (Part IV), to be continued in our next issue. This additional part will comprise inferences based on the entire lecture.—Ed. *Ararat*.

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